PARANORMAL UNDERGROUND®

Volume 19, Issue 1 January 2026

INVESTIGATORS
NATHANIEL ELWELL
& MORGAN CALDWELL

A Real Gremlin Sighting in OK

HAUNTED
Poveglia Island

THE COYNE
UFO Encounter

ALSO INSIDE:

The Chaneques: Guardians of the Forest
A Child Haunting in North Highlands
Is the Paranormal More Connected Than We Think?
The Equipment Illusion & The Promise of Proof

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SPIRITUAL & SUPERNATURAL

With ...

Cheryl Knight

Editor-in-Chief Paranormal Underground

ChuckieG

Psychic Intuitive & Paranormal Researcher

Karen Frazier

Author & Energy Healer

TUNE IN TODAY ON ITUNES, SPOTIFY & MORE!

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Paul worked for military intelligence from 1979 to 1986 and saw several top-secret UFO photographs, making him very interested in extraterrestrials. He is a journalist for the *Costa Rican Times*, and his articles cover metaphysical topics and paranormal investigative stories. He is also co-owner of Halo Paranormal Investigations.

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Corey is a paranormal enthusiast who has investigated at The Queen Mary, The Queen Anne Hotel, Hotel Alex Johnson, and The Whaley House. He has personally encountered paranormal phenomena, including seeing ghostly apparitions and UFOs and is most interested in trying to solve the mysteries of the paranormal.

His passion for discovery fuels his fascination with the unknown, from haunted history to modern unexplained events. Corey approaches investigation with an open mind and a genuine desire to understand the forces that lie beyond ordinary experience.

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Chad is co-creator and publisher of *Paranormal Underground* magazine and co-producer of *Paranormal Underground Radio*. His interest in the paranormal led to the creation of ParanormalUnderground.net, a platform dedicated to exploring unexplained phenomena, investigative research, and personal encounters.

Chad has investigated with East Tennessee Paranormal Research Society and counts Waverly Hills Sanatorium, the Villisca Axe Murder House, Bobby Mackey's Music World, the Queen Mary, Queen Anne Hotel, Hotel Alex Johnson, Brushy Mountain State Penitentiary, and private residences among his investigations. His passion for the field extends to documenting firsthand experiences and sharing them through in-depth articles, interviews, and multimedia projects. He advocates for open-minded inquiry and collaboration within the paranormal community.

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Had a Brush With the Unknown? We Want to Hear About It!

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IS THE PARANORMAL MORE CONNECTED THAN WE THINK?

AUTHOR & RESEARCHER JOHN FRASER CHALLENGES HOW WE LABEL THE UNKNOWN

By Cheryl Knight-Wilson

John Fraser approaches the paranormal as a field to be examined rather than a mystery to be dramatized. A council member of the Society for Psychical Research and former vice chair of the Ghost Club, he has spent decades working at the intersection of folklore, historical documentation, and firsthand investigation. Rather than arguing for belief or debunking for sport, John focuses on keeping investigations grounded in evidence and context.

John's interest in the paranormal didn't arrive as a sudden awakening or a firm belief. It grew slowly, shaped by curiosity and a willingness to keep asking questions. What started with black-and-white horror films eventually expanded into philosophy, economics, and hands-on investigation — from library research to a solitary night at Sandwood Cottage in northwest Scotland, an experience less about proof and more about understanding why the unknown pulls us in.

That mix of curiosity and restraint sits at the center of *One Big Box of 'Paranormal Tricks'? From Ghosts to Poltergeists to the Theory of Just One Paranormal Power*, John's latest book. Rather than treating ghosts, poltergeists, demonic encounters, and psychic phenomena as neatly separate categories, he asks whether those divisions actually get in the way of understanding what's happening. The book doesn't argue for a belief system or attempt to settle debates. Instead, it invites readers to consider whether many of these experiences could be different expressions of the same underlying force.

In the Q&A that follows, Fraser reflects on the ideas that shaped his thinking, the limits of current paranormal frameworks, and why humility still matters when confronting phenomena that resist easy explanation. His answers encourage readers to rethink assumptions and stay curious — without losing discipline.

* * * * *

John Fraser is a paranormal researcher and author whose work focuses on ghosts, poltergeists, and psychical investigation, with an emphasis on historical research and firsthand inquiry.

Q: Your journey began with a childhood fascination fueled by black-and-white horror films, an inquisitive nature, and a desire to explore the unexplained after the world felt "conquered." Can you pinpoint the most impactful moment or experience that shifted your interest from consuming paranormal fiction to investigating paranormal facts?

John: The "eureka" moment came in two parts. The first actually happened when I was in my mid-teens in the late 1970s and saw a documentary called *The Ghost Hunters*, which featured the well-known U.K. paranormal author

Peter Underwood. Despite being something of a skeptic, it was fascinating to see that sane and sensible people have evidence for the paranormal and took the matter seriously. It is fair to say my local library paranormal section was then emptied of all relevant books by myself at that point.

The second eureka moment was when I was in my early 20s and decided (on a personal dare) to spend the night in the most remote haunted house in U.K. alone. This was Sandwood Cottage, a desolate croft at Sandwood Bay in the virtually uninhabited northwest tip of Scotland. Whilst nothing inexplicable happened, and spending the night in a haunted cottage alone from a research point of view is quite silly, it added the "romance" of investigating the paranormal to the essential factual-based approach.

Q: You studied philosophy and economics at Keele University. How did rigorous philosophical inquiry, combined with the evidence-based study of economics, prepare you for a career investigating the uncertain and often unmaterial world of the paranormal?

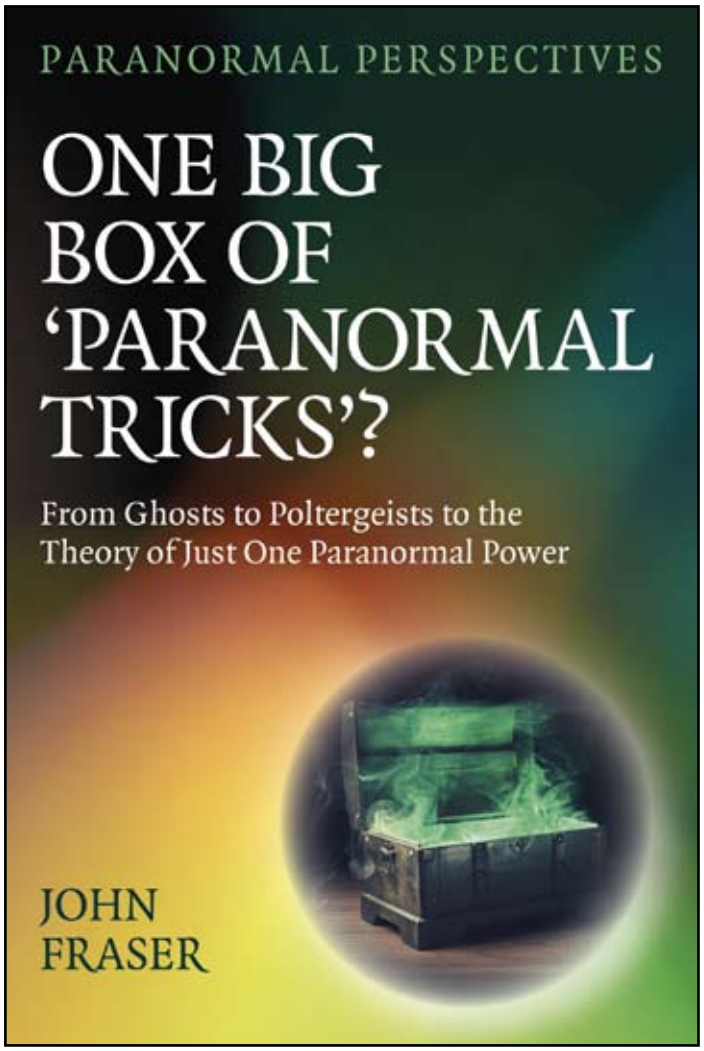
John: In between having a full nonacademic student life, I was actually a little disappointed that much of what I was studying was just a regurgitation of facts and analysis of others. However, I found parts of the Keele philosophy department a refreshing "oasis" from this approach, especially the well-known Professor Richard Swinburne. It is fair to say that Swinbourne (who has subsequently had numerous arguments with the arch skeptic Richard Dawkins), turned me from an atheist into an agnostic, which is where I stand to this day. Our religious beliefs are important in the way that we approach the paranormal, so I would argue that this "switch" was important and thank Professor Swinburne for it.

As for economics, I would disagree that it is as yet a "social science" and is "practical and evidence based." It has useful theories for sure of a theoretical nature, which are all bound up with that key Latin phrase *ceteris paribus* (all other things being equal). All other things NEVER remain equal in real life, but rather than admit this, I feel there is a tendency for many economists to promote their favorite theory as if it were a "religion." This applies through Thatcherite/Reagan Monsterism on the right or the more left-wing Keynesian demand-side economics, which had some success when followed by Franklin D. Roosevelt. Perhaps economists, like some paranormal researchers, compartmentalize themselves into little theoretical boxes.

Q: Who do you see as the ideal reader for this book?

John: Perhaps I would reject the idea of the "ideal reader." I would indeed hope that all that read it could get something from it in the framework that they perceive possible paranormal events. I suspect that the "fundamentalists" of both sides would find this tricky — be they "hardline skeptics" or ardent followers of Beelzebub.

I also would very much hope this is a book that can be read and appreciated by anyone who asks the question: "Is there anything more?" and also help make sense of things for those who feel they have experienced that "something more."


PARANORMAL PERSPECTIVES
ONE BIG BOX OF 'PARANORMAL TRICKS'?
From Ghosts to Poltergeists to the Theory of Just One Paranormal Power
JOHN FRASER

One Big Box of 'Paranormal Tricks'? **explores a unifying theory behind paranormal phenomena, questioning how experiences with ghosts and poltergeists are traditionally classified.**

Q: How important was your Sandwood Bay experience in shaping you as a paranormal investigator?

John: I mentioned Sandwood Bay (and cottage) earlier but will add to that by saying that whether one is investigating the mind-blowing possibilities of quantum physics (an accepted science) or the more fringe science beliefs

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Pictured above is Sandwood Cottage in Scotland, photographed in the mid-1980s. John spent a solitary night there early in his paranormal research, an experience that helped shape his investigative approach.

or paranormal events, it is best to do so with a romantic "awe" of the consequences. A physicist needs to occasionally look up to the sky and imagine that mathematically possible black hole.

Staying at Sandwood for the night was my equivalent of that look into the night sky. The analogy between the paranormal and physics is also all the more interesting when you consider that some accomplished physicists, such as Bernard Carr (once a Ph.D. student under Stephen Hawking), believe that the newer laws of physics make the paranormal possible.

Q: You describe your first attempts at investigation as "amusing and somewhat silly." What is the single most important piece of advice you would give to a "highly inquisitive" person with a passion for the paranormal, to help them move past the "silly" stage toward genuine research?

John: This one is easy to answer! We should simply accept the silly stage, as part of the growing up process — look back at your mistakes with good humor and learn from them.

Q: In your earlier book, *Ghost Hunting: A Survivor's Guide*, you provide a full report on Sandwood Bay, noting that many reports of the ghost came second-hand from a folklore author. What was the "main point" or discovery from the Sandwood Bay research that most significantly shaped your methodology for subsequent investigations?

John: The main point here is that as much is discovered about an apparent paranormal place from the "dusty shelves" of a research library as from the "dusty old rooms" of the "haunted house" itself. A good example being that of the Lady Lovibond, a ghost ship meant to haunt Goodwin Sands (Kent, U.K.) every 50 years after its sinking in 1748 ... except that Lloyd's Register of Ships (1700–1750 edition) knows of no such ship.

Many of our best ghost stories can sadly be consigned to mere legends. Some, however, cannot.

Q: In your latest book, *One Big Box of 'Paranormal Tricks,'* the book's title promises a theory of "Just One Paranormal Power." Without revealing the full theory, can you explain the main intellectual frustration or contradiction in the current paranormal research landscape that this single theory attempts to resolve?

John: We have spiritualists, occultists, witches, shamans, all of whom are trying to work with apparent paranormal powers. Add to that demonologists, parapsychologists, ufologists, and even vampirologists (on the fringe) who study and try to make sense of the paranormal.

I ask your readers, are we not overcompartmentalizing our subject and putting it into one box or another depending on our belief system or religion? All of which seem to provoke powers that do similar things! (The one possible exception being encounters with REAL alien beings.)

Q: Where in the book's argument do you see the fundamental divide between what people label as a "ghost" (a residual haunting or human spirit) and a "poltergeist" (a more active, kinetic, and often psychokinetic phenomenon)?

John: The book in fact takes a rather different approach to this in that it argues that, in most cases, at least pure ghost stories are normally legends with little recent witness testimony, and that well-authenticated apparitions seem to come with a poltergeist effect as well.

Think about the Black Monk of Pontefract in the U.K., where apparitions (of a black monk in a 1950s council house) came toward the end of heavy-duty poltergeists incidents. Think Amityville, New York in the U.S. (albeit a controversial one case), where numerous poltergeist-type incidents were enhanced by a demonic pig apparition. Think Rosenheim (Germany, 1967), where there were major poltergeist incidents without an apparition.

With such cases the whole world over, you finally get to thinking that the apparition is merely a sub-symptom of poltergeist energy — very much like a tulpa or thought

form. This is an extension of the argument I first set out in more detail in my book on poltergeists — *Poltergeist! A New Investigation into Destructive Haunting*.

Q: You mention that Chapter Two in your newest book is an acknowledgement to those who helped you on your quest. Besides the influences mentioned in the Preface (such as Harry Price and Guy Playfair), is there a single researcher or writer whose methodology most closely aligns with your ideal "good paranormal perspective"?

John: No. All the good people I have met and, for that matter, researched have had good points and also flaws. I undoubtedly too have flaws and hopefully good points as well.

The whole point of the book is not that we become "Playfair-ists" or "Price-ists" ... and definitely not, in my opinion, "Warren-ists." (My reasoning for particularly the latter is explained in the book's preface). Instead, we should analyze what they have done right and wrong and move forward from there.

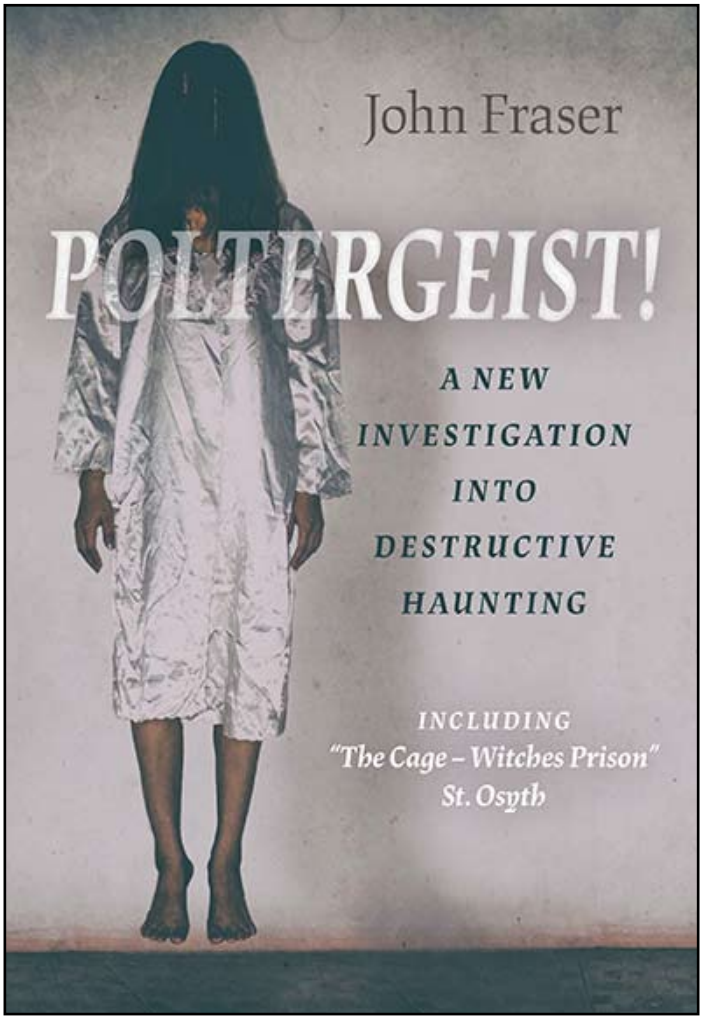
Q: What do you hope is the single biggest takeaway for readers who are currently convinced that the paranormal is strictly divided into categories, such as demonic, spiritual, and psychological phenomena?

John: The book is written as a meditation on the subject rather than an indoctrination. So, all I ask the reader to do is to meditate, think, and hopefully enjoy.

Q: You cite the work of philosopher Thomas Kuhn, who argued that science works best with the "best working paradigm," even if it's not the absolute truth. Do you believe your "Theory of Just One Paranormal Power" is a candidate for a new, better-working paradigm for the entire field of psychical research?

John: Of course, I have such a belief (otherwise I would have not have written the book), but with the strong proviso that my short 42,000-word manuscript is not the absolute truth or the final word on the matter. Of course, I also could be wrong — but to show that I am, you must first work a little with the paradigm. After all, if we are being honest, no other paranormal paradigm has worked well so far.

If we accept more traditional interpretations, we are left with Black Monks in council houses or "demonic pigs" in Long Island haunted houses. So, it seems to me, one is entitled to ask: "To what purpose?" In that light, there seems little to lose in taking a "new paradigm" approach to future research.



***Poltergeist! A New Investigation into Destructive Haunting*, Fraser's earlier book about poltergeist phenomena, examines cases of disruptive and destructive haunting.**

Q: What else should our readers know about you and your research?

John: I can only add for those who wish to get a fuller picture that you obtain a copy of the book and its poltergeist "prequel" — *Poltergeist! A New Investigation into Destructive Haunting*. This may sound a little like a book plug and perhaps it subconsciously is, but I genuinely want to start a debate. I very much hope your readers wish to as well.

* * * * *

Learn more about John Fraser and his work through his online presence on Amazon, X, Facebook, and Instagram. ◆

Between Tools and Intuition

Inside the Work of Nathaniel Elwell & Morgan Caldwell

By Leitreanna Brown

In a world where the paranormal field can sometimes feel dramatic or exaggerated, Nathaniel Elwell and Morgan Caldwell stand out for a refreshing reason — they're real. No theatrics. No over-the-top claims. Just two people genuinely trying to understand the strange experiences that happen to everyday people.

Nathaniel is known for his steady, analytical approach to ghost hunting. He's the guy who brings a level head, an open mind, and a good dose of common sense to every investigation. Recently, he even wrote a book about the most reliable cell phone apps used in paranormal research — a practical guide inspired by years of testing, experimenting, and separating "hype" from what actually works.

Morgan, his partner, approaches the paranormal from a different angle. She's still growing into her natural psychic gifts, learning how to interpret what she feels, how to protect her energy, and how to help others do the same. Her ability to connect with people on an emotional and intuitive level has already made her a comforting presence at events, investigations, and casual conversations with people who are curious about their own sensitivities.

Together, Nathaniel and Morgan make a balanced team. He brings the structure; she brings the sensitivity. He asks, "How and why?" She asks, "What does this mean?"

They travel to conferences, speak to audiences, and explore reported hauntings, not because it's glamorous, but because they believe everyday people deserve honest, helpful conversations about the unexplained. Maybe that's what makes them stand out most: They're not trying to be paranormal celebrities — they're trying to be guides.

In the conversation that follows, Nathaniel and Morgan reflect on their individual paths into the paranormal, how their approaches intersect, and why curiosity — not certainty — continues to guide their work.

* * * * *

Nathaniel Elwell and Morgan Caldwell bring complementary perspectives to paranormal research, balancing analytical investigation with intuitive sensitivity.

Q. Nathaniel, you recently wrote a book about cell phone apps for ghost hunting. What's the title, and what inspired you to take on such a practical, modern topic?

Nathaniel: I recently published a book that is called *Downloading for the Dead: Investigating Paranormal Applications.* Matt Warner of the Warner Paranormal Preservation Society wrote the foreword. The book details my experiences with various applications while filming my YouTube show "Paranormal Talk: The Paranormal App Test."

As far as what inspired me to take on this challenge, it was quite simple: the distrust and hatred by a majority of the paranormal community toward these type of tools. To be clear, every piece of equipment we utilize in an investigative process gives us "evidence" that, for the most part, is questionable at best ... in my opinion. We take these

tools and use them in a manner that we assume works for detecting spiritual energies.

There is the one thing that these physical tools and the applications that I test have in common: sensory within the devices. All of these physical tools work off of sensors. Well, the modern cell phone has more sensors within it than most people realize. Motion sensors, touch sensors, light sensors in the camera, compass functions, and even a mini barometer (this is how your device can tell you how many flights of stairs you've climbed throughout the day and can also help with GPS functions). So, in my mindset it would be detrimental to the field of paranormal research for anyone to dismiss these downloadable applications as a plausible way for spirits to interact. Your phone contains more sensors than a majority of the devices we use. It is possible that, given the correct applications, your phone could be an all-around paranormal investigation tool as far as data collection goes. By data collection, I mean running an application with the typical equipment that one would use and see if there are comparable results from one device to the other.

If the smart device and the physical device are giving off similar reactions, then one of two things are happening. There is something that is affecting both devices so tracing to debunk the fluctuations needs to begin. Then, the flip side comes after the tracing. If no logical cause is found, then both devices may be victim to manipulation from spiritual energy. It's all testing and discovery.

Nothing in the paranormal, evidence-wise, can be considered as concrete. Because we all work in a field of pseudoscience, we must take a completely objective outlook on such interactions. I feel my work, as far as the premise of the book is concerned, does just that. It gives people an alternative option for tooling that they could utilize, which is most times a mere fraction of the cost you would spend on a physical device.

Nathaniel and Morgan pose with Ian, a haunted clown doll involved in their ongoing experiments.

Q: When you were testing apps for your book, what surprised you the most? Were there any that actually worked better than expected — or any that completely failed the test?

Nathaniel: When testing the applications for my book, there were several surprising finds, as well as several epic failures. Yes, there were several that I tested that I would consider viable side tooling for an investigation tool kit. For example, The Ghost Hunter M2 app by Michael Weber is amazing and has so many tools. (He recently came out with the Ghost Science M3 application, which will be tested in Season 2 of *The Paranormal App Test*).

There is also the iOvilus app that worked very well. My daughter, Dani, and I captured a very interesting chain event in the basement where I used to live using this application. It was some pretty compelling stuff that involved the app saying the word "camera." So, I took several pictures throughout the basement while screen recording (so the whole process can be seen by the viewer at home), and we captured a mist-like anomaly hovering over an area where I had recently dug up an antique cast iron baseball figurine that I found while metal detecting in the area.

Also, I have to give a nod to these apps: Ghost Hunting Tools, MagCam, Sono X10 Spirit Box, and Necrophonic, well besides the DR60 sound-bank in that app ... I'm not a fan of that function. As far as apps that completely failed the test, there were several that were just horrible, too many to list. The list of bad ones far supersedes the list of ones I would trust.

Q: Morgan, you're still learning to embrace your intuitive gifts. What has that journey been like for you so far, and what moments have helped you trust yourself more?

Morgan: It has been an interesting and eye-opening journey. I've known that I've had gifts from a young age. Up until recently, though, I've not had many people around to give advice to me or talk to about how to further my abilities.

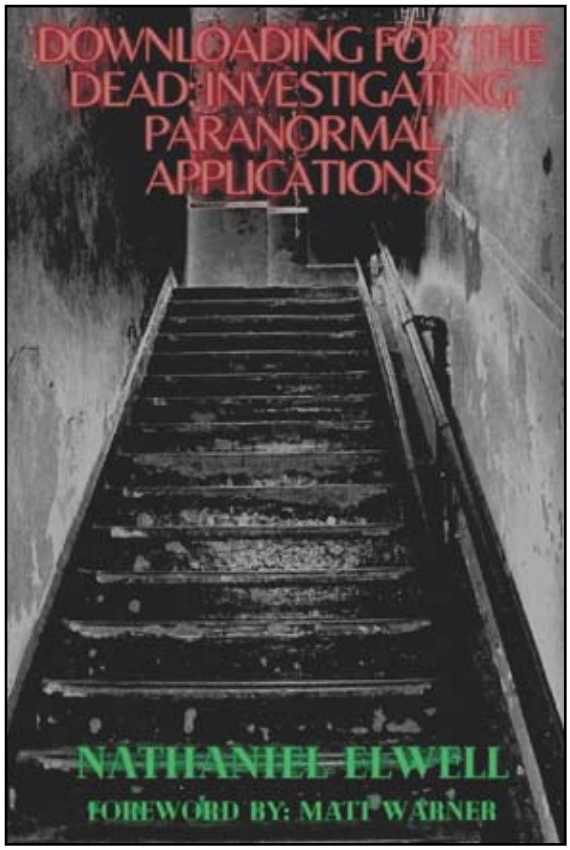
As far as moments that have helped me trust myself,

→

I would break that into two separate aspects. First, within the past couple of years, I have been attending paracons and interacting with some amazing people. When I attend these events, I've come into contact with so many interesting people who have differing beliefs and open minds. I feel where the energy at these events is so positive that it makes it easier for spirit to flow and messages that need to be said are delivered to those who need to hear them. It is a change of pace from day to day, where not everyone is so open to partake in reading and receiving messages.

Second, working with Nate has greatly helped me better trust in my abilities. It is a huge confidence boost for me when a person with such an analytical mind, who is known for his skepticism, can validate what I pick up on. We still occasionally have our struggles of how I interpret what I pick up on in comparison to how his mind processes the information given.

Still, I will say we have come a long way from the, "So, how much of that information did you Google before coming here" days. We both understand it's a constant work in progress.



Nathaniel's new book, *Downloading for the Dead: Investigating Paranormal Applications*, examines the practical use of mobile apps as investigative tools in paranormal research.

Q: When you're investigating together, how do you balance Nathaniel's analytical tools with your sensitivity and impressions? Does one ever help validate the other?

Morgan: After meeting each other at a public event on the U.S.S. Salem Battleship, we started discussing the thought of working together as an investigator/medium duo. Nate enjoys doing historical research, whereas I prefer to go into a location cold without any knowledge, if possible. This aspect helps when I pick up on things or receive information from spirit, because I know that he will have historical facts to compare what I am receiving to the history of the location.

Nate is more of the tech/tools guy when it comes to the investigation process. We can balance each other out by working together based on the information I receive. I will make suggestions to where equipment could be placed based on the feelings I get, while Nate knows what equipment he should place in that area for the best possible results.

Q: What's next for both of you? More conferences? Another book? A joint project? What are you excited about in the coming year?

Nathaniel: In the coming year, there are several exciting things in the works. As far as events go, I'm already slotted for six speaking engagements, and Morgan will be attending those as well. We will both be traveling to Brodhead Manor in Wisconsin for the Brodhead Beard Brawl event to help co-lead, with another special guest, the event's investigation.

As far as another book goes, I have started filming season 2 of the *Paranormal App Test.* Morgan will be joining me for some of these tests so that she can get a better understanding of my analytical process when it comes to testing these particular smart devices. So, I would say a second book is highly plausible. However, I'll make that call when season 2 filming has wrapped up and I can see what I would like to include in the volume.

One other very exciting thing we have in the works is an experiment with Danny and Lauren Perez (aka The Radikals). This project is very secretive, but I can tell you that it involves my haunted clown doll, Ian. However, I cannot go into any more detail than that for the time being. Just be on the lookout for updates on that project.

Also, don't forget that every Wednesday at 9:30 PM ET, I host the "Paranormal Unveiled Podcast" on All-Access Network Television with my co-host Gwen Johns. Check out our first podcast of the year, with Morgan as the guest!

* * * * *

For more information about Nathaniel, visit his YouTube and Facebook pages. And find out more about Morgan on her Facebook page. ◆

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The Equipment Illusion

Why Better Tools Still Haven't Brought Better Answers

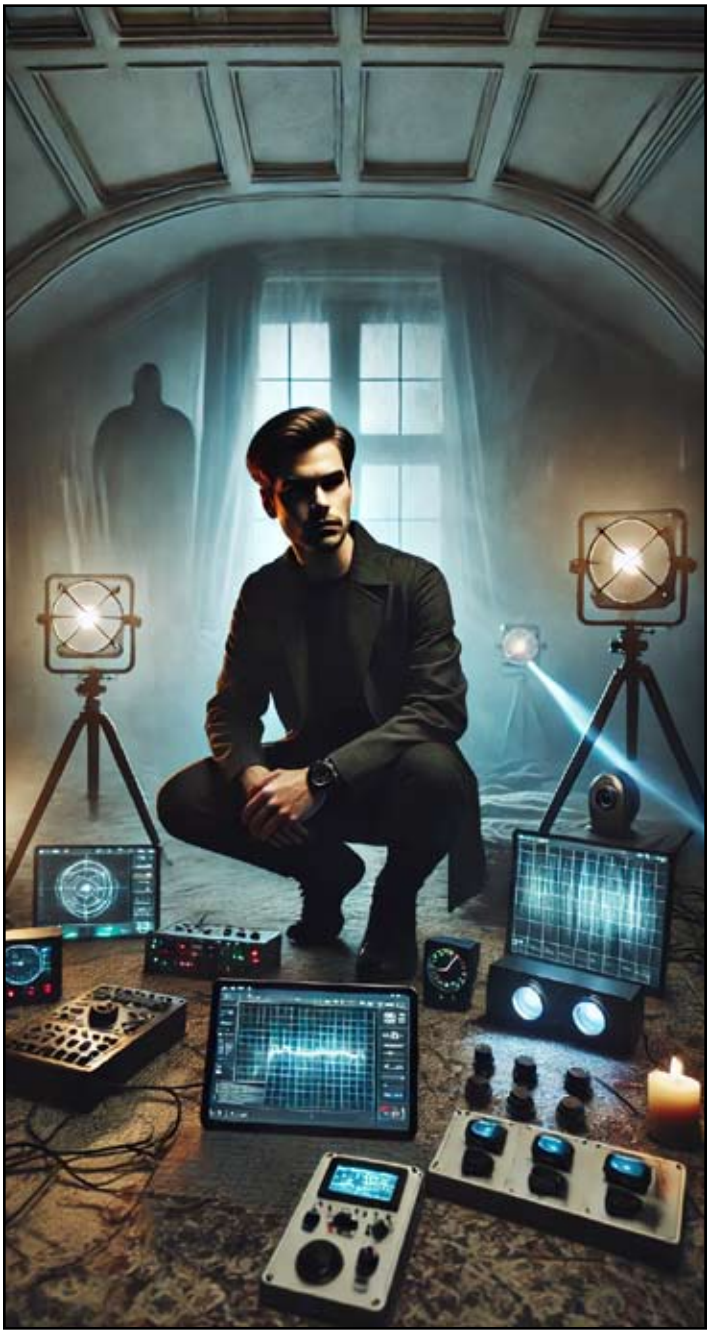
By Chad Wilson

For decades, paranormal investigation has followed a pretty straightforward idea: If we use better tools, we'll get better answers.

As technology improved, investigation kits grew heavier and more complicated. Digital recorders replaced cassette tapes. EMF meters multiplied. Thermal cameras, motion sensors, laser grids and environmental monitors joined the mix. Today, some teams run full data-logging setups designed to capture every possible fluctuation inside a reportedly haunted space.

More recently, AI has entered the picture, promising faster analysis and a way to cut through human bias. And yet, after all this escalation, the big questions haven't gotten any clearer. If anything, the field feels more scattered than ever — overflowing with anomalous data but short on shared understanding.

Instead of moving closer to answers, investigations often stall out in competing interpretations. One reading contradicts another. One device supports a conclusion that another quietly undermines. The gap between what our tools can collect and what we can confidently explain has only widened, and that tension has become one of the defining problems in modern paranormal research.



The Equipment Paradox

Here's the uncomfortable truth: Most paranormal tools don't detect entities, consciousness, or intent. They measure indirect physical signals — electromagnetic changes, temperature shifts, sound, light, motion. The leap happens when those signals are assumed to mean something paranormal, often without much testing to support the connection.

The problem is that none of these measurements belong exclusively to unexplained causes. EMF spikes can come from wiring, nearby electronics, cell phones, or power lines. Temperature changes are commonly caused by drafts, insulation gaps, reflective surfaces, or simple heat movement. EVP sessions capture enormous

amounts of ambient noise, and investigators are left combing through fragments that might be meaningful — or might just be audio pareidolia, which is when the brain interprets random sounds as recognizable voices or words. Motion sensors trigger on insects. Laser grids react to dust. Air currents do a lot of damage to confident conclusions. In the moment, these "hits" feel compelling. Later, when reviewed calmly, many of them fall apart.

Each new device adds another layer of uncertainty. Instead of narrowing possibilities, more equipment often multiplies them. Investigators end up juggling explanations rather than ruling them out. Technology has made it easy to collect anomalies but much harder to say what those anomalies actually represent.

More data doesn't always mean better answers.

Pattern Recognition and the Human Factor

No matter how much technology is involved, human perception never leaves the room. Many investigators are excellent pattern-spotters. They notice rhythms, correlations, and timing that others might miss. Experience and intuition can absolutely matter in this work.

But that same strength carries risk. Expectation shapes perception. When someone anticipates communication or interaction, ambiguous data starts to feel structured. Random sounds seem linguistic. Coincidences take on intention. Unrelated fluctuations begin to form a story.

This isn't dishonesty. It's a well-documented cognitive tendency, especially in unfamiliar or emotionally charged environments. And the more data you collect, the more opportunities there are for something odd to appear somewhere. At that point, the question stops being whether anomalies exist and becomes whether those anomalies point to intelligence, agency, or meaning — or whether they're just statistical noise.

That interpretive gap hasn't been closed by more devices. It's simply been relocated, which is where AI now enters the conversation.

What AI Actually Changes — And What It Doesn't

AI is very good at finding patterns across massive datasets. That makes it appealing to researchers tired of subjective debates over audio clips and sensor spikes. AI

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can compare thousands of recordings, filter known interference, identify recurring structures, and flag deviations from environmental baselines.

Used carefully, that's genuinely useful. AI doesn't get tired. It doesn't get excited. It applies the same criteria every time. It can help reduce false positives and remove a lot of background noise that has plagued paranormal investigations for decades.

But AI doesn't solve the core problem. It reframes it. AI can identify patterns, but it can't tell you what those patterns mean with certainty. It doesn't detect intent, consciousness, or significance. It detects difference.

If the basic assumption — that nonphysical phenomena reliably register on physical instruments — is flawed or incomplete, AI just becomes a more efficient way to refine a weak model. There's also the risk of false authority, where algorithmic outputs feel conclusive simply because they're produced by a system that looks objective.

AI doesn't eliminate interpretation. It moves it upstream, embedding judgment into model design, training data and filtering rules instead of leaving it in the investigator's hands.

Rethinking Anomaly Analysis

The ongoing lack of clarity may point to a deeper issue. Paranormal phenomena might not behave like stable, repeatable physical systems at all. They may be situational, relational, or tied to consciousness in ways our instruments aren't built to capture.

Many investigators report that activity changes with attention, emotion, belief, or group dynamics. Those variables are notoriously hard to quantify and nearly impossible to isolate. The phenomenon may not be avoiding measurement — it may exist in a form that measurement doesn't translate well.

AI's real value may not be proof, but restraint. By filtering noise, flagging false positives, and establishing long-term baselines, it can help narrow uncertainty instead of inflating it. That alone would be meaningful progress for a field long weighed down by excess data and thin context.

The future of paranormal research likely sits in hybrid approaches: fewer tools used more deliberately, paired with careful human interpretation that acknowledges its own limits. Clarity may not come from smarter machines, but from asking better questions about perception, consciousness, and environment — and accepting that not everything meaningful leaves a measurable trace.

What Investigators Can Do Right Now

One immediate shift investigators can make is to reduce, not expand, their toolkits. Fewer devices used with clear intent produce cleaner data and fewer interpretive traps. Before an investigation begins, teams can decide what question each tool is meant to explore and what would count as a meaningful result. Treating equipment as experimental instruments rather than confirmation machines forces clearer thinking and more honest review.

Equally important is building stronger environmental baselines. Spending time in a location before any "active" investigation — measuring temperature drift, EMF variation, ambient noise, and movement — provides context many teams skip. An anomaly without a baseline is just a surprise, not evidence. Logging ordinary fluctuations helps reveal how much a space changes on its own, making true deviations easier to identify.

Finally, investigators can slow down their conclusions. Instead of asking whether something is paranormal, teams can examine the assumptions shaping interpretation. Separating observation from meaning — even in notes — creates space for later review without momentum or expectation. AI can assist with filtering and comparison, but judgment still belongs to humans, and restraint remains one of the field's most useful tools. ◆

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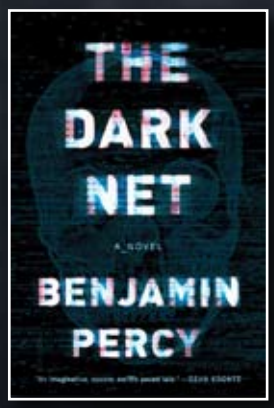

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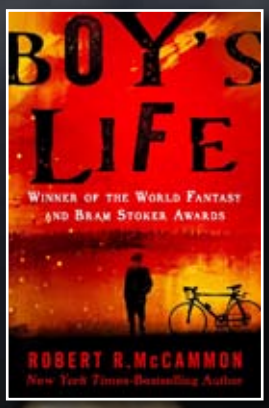

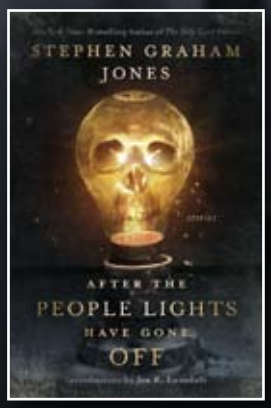

HAUNTED POVEGLIA ISLAND

Venice's Quiet Place of Exile

Aerial view of Poveglia Island

By Cheryl Knight-Wilson

If Venice, Italy, is a city built on romance, reflection, and beauty, then Poveglia Island is its shadow — close enough to see from the water, but far enough away that most people never set foot on it.

Vaporetto boats pass nearby. Tourists point their cameras elsewhere. Locals tend to change the subject. The island sits low in the Venetian Lagoon, quiet, overgrown, and stubbornly absent from the city's carefully curated narrative.

Poveglia doesn't market itself as haunted. There are no official plaques, no guided night tours, no gift shops selling ghost lore. The unease creeps in more subtly — through locked gates, collapsing structures, and the sense that this is a place deliberately excluded from the living city around it.

A Quarantine Island Built on Fear

Poveglia's story begins long before ghost stories enter the picture. During the 14th century and recurring waves of bubonic plague, Venice needed somewhere to send the sick — somewhere close enough to monitor but distant enough to contain. Poveglia became that place.

Ships suspected of carrying disease were diverted to the island. Passengers were removed, examined, and isolated. Those who showed symptoms were kept there. Many never left.

Bodies were buried in mass graves or burned. Over centuries, the island absorbed layer upon layer of human loss. Some estimates suggest that tens of thousands of people passed through Poveglia during plague outbreaks, though precise numbers are impossible to verify. What matters more is the function it served: Poveglia was where Venice sent people to wait, uncertain, as the line between recovery and death blurred.

Even today, there's a persistent belief that the soil itself contains human remains mixed with ash. Whether that's literal truth or symbolic shorthand, the idea has endured — and it shapes how the island is perceived before anyone ever sets foot on it.

When the plague years ended, Poveglia wasn't reintegrated into Venetian life. It lingered on the margins, reused occasionally for military or storage purposes, never quite shedding its original role as a place of exclusion.

In the early 20th century, Poveglia took on a new function as a medical and psychiatric care facility. This chapter of the island's history is where documented fact and later legend begin to tangle.

Stories circulate of patients reporting screams, shadows, and apparitions. Of staff overwhelmed by dread. Of a doctor driven mad by the island who ultimately leapt from the bell tower. These accounts

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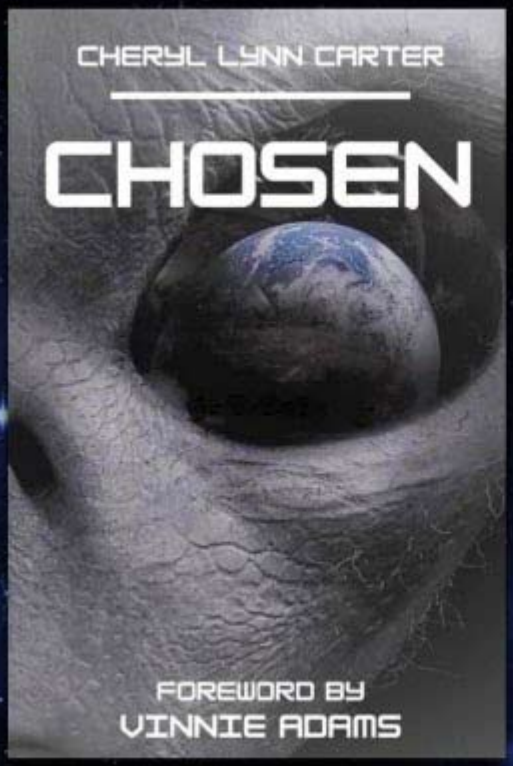

ARIEL SCHOOL

FALCON LAKE

PASCAGOULA

RENDLESHAM FOREST

MARIO WOODS

Haunted Poveglia Island is known for reports of disembodied voices, unexplained footsteps, and sudden physical unease experienced by visitors.

are dramatic — and often repeated — but the historical record is thin. Hospital documentation is incomplete, and many of the more sensational claims appear decades after the facility closed.

That doesn't mean nothing happened. Mental health care in that era was frequently harsh, overcrowded, and traumatic even under the best circumstances. Combine that with an isolated island already steeped in fear and death, and it's not difficult to imagine the psychological toll.

What's interesting is how the lack of clear records has actually strengthened the haunting narrative. The gaps invite speculation. The unanswered questions become part of the story. Poveglia doesn't offer closure — and that ambiguity is deeply unsettling.

Reported Paranormal Encounters on Poveglia Island

Over the decades, Poveglia Island has developed a reputation for paranormal activity based not on formal investigations, but on consistent firsthand accounts from people who have been on the island. These reports come primarily from unauthorized visitors, journalists, urban explorers, and local boat operators who describe similar experiences despite different backgrounds and expectations.

Public access to Poveglia is prohibited due to structural instability, safety risks, and its status as protected government property — not because of its haunted reputation. But those who don't abide the warnings still visit the island.

Commonly reported encounters include hearing disembodied voices, footsteps inside abandoned structures, and the sound of bells despite the bell tower no longer being functional. Others describe shadowy movement at the edges of their vision, sudden drops in temperature inside intact rooms, or the feeling of being physically pushed or guided away from certain areas.

Several visitors have reported intense physiological reactions — headaches, nausea, dizziness, and a sudden sense of panic — that begin shortly after landing and subside once they leave the island. These sensations are often cited as the reason visits are brief, even when no obvious environmental trigger is present.

While none of these experiences have been formally documented through sanctioned paranormal research, they are repeatedly described in travel accounts, interviews, and first-person narratives dating back decades. It is this accumulation of similar reports — rather than any single dramatic incident — that sustains Poveglia's reputation as one of the most haunted locations in Italy.

Even skeptics tend to agree on one thing: The island feels oppressive.

Haunted, Unresolved, and Still Felt

Poveglia Island has a way of making people uneasy, even when nothing obvious is happening. It is a place shaped by confinement, loss, and abandonment, and one where modern visitors continue to report experiences that feel personal, immediate, and deeply unsettling.

Whether those encounters stem from environmental conditions, psychological responses, or something not yet understood remains an open question. What cannot be dismissed is the consistency of the reports, nor the enduring sense that the island exerts a presence that goes beyond ruin and decay.

Poveglia does not offer clear answers or dramatic revelations. What it leaves behind is unease — the feeling that some places carry forward what happened there long after human use has ended.

And for many who have seen it up close, that is exactly what a haunted place feels like.◆

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The Ron Goodhew UFO Sightings

From Schoolyard Skies to Somerset Nights

By Philip Mantle

In today's digital age, most UFO sightings that are reported to me usually drop into my email inbox. But the somewhat old-fashioned way of contacting by letter has not completely died out.

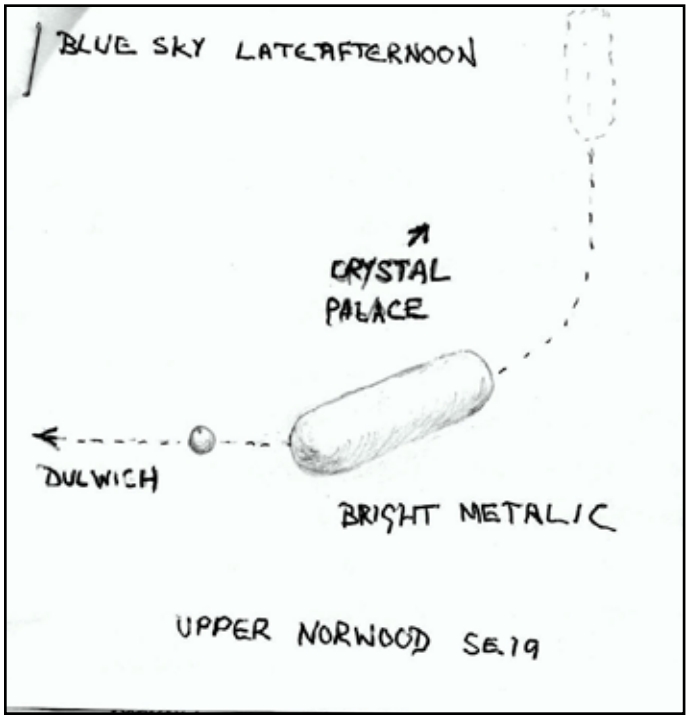
I was recently very happy to receive a letter from a gentleman by the name of Ron Goodhew, dated February 7, 2024. He was reading a copy of a book I coauthored with Dr. Irena Scott, *Beyond Reasonable Doubt: The Pascagoula Alien Abduction*. Ron outlined in his letter the following:

> *Reading your book has encouraged me to tell my experiences with UFOs to someone with an open mind such as yourself. I have had sightings and encounters from the 1950s–2011. If you are interested, I can be contacted by phone or in writing as I don't have the internet. I am willing to send you details and sketches as far as I can recall.*

The carefully written letter was filled with quiet sincerity, carrying with it a sense of patience, trust, and lived experience. I replied to Ron by letter and received a reply on March 29, 2024. (For the record, Ron gave me permission to use his real name and location, Somerset, England.) In his second letter, Ron went on to describe his UFO sightings and encounters:

> *Thank you for replying to my letter. I am very pleased that you are willing to hear about the sightings I have had over the years. I am now 80 (years of age), so my recollections are getting a bit fuzzy, but my photographic memory is excellent. And I have difficulty with times and dates. I hope the following pages make sense, as my grammar and spelling are not good, but I managed with my mate Dic Tionary. After writing them down, I hope I can stop worrying about it all and that it is of some use to you.*

I think it's fair to say this is a very honest-sounding letter that even has a touch of good humor with his mate "Dic Tionary" (dictionary). Ron had handwritten each separate sighting, and I will outline them here one at a time in Ron's own words.



Drawing done by Ron Goodhew of his 1953 sighting.

1952 Sightings

In 1952, I had my first sighting while on a nature lesson from school in local Norwood Park in Sutters Hill, Upper Norwood, London. It was a nice day with blue sky and broken cloud. One of the class spotted a silver-gray round object floating above the clouds. It was silent and still.

Our teacher said it was a balloon, but it had no markings or attachments, so, we didn't believe him. After quite a while, we gradually lost it as it clouded over. After this afternoon, I became interested in the sky and space.

1953 Sightings

In 1953, I lived in Upper Norwood, London. One clear summer evening, I decided to go into the garden,

which was up a steep step. Looking up, I saw a bright, metallic object to my left. It was cylindrical with rounded ends, and its length was about three to four times its diameter, stationary, and silent — and side on. The size is hard to say, but I think it was larger than the fuselage of a passenger plane and as high; the underside seemed to reflect the ground.

I ran indoors to get my sister and parents, but my dad told me not to be silly and stayed inside. We watched it for a while, but my sister was frightened and went in ... and mum went to cool tea. After about 15 minutes, a small sphere slowly came from the left in the direction of East Dulwich in a dead straight line. It joined the craft on the blind side, and it must have gone inside.

After a while, the craft moved forward, turned to the left and upwards in a curve to a particular spot in the sky above the old Crystal Palace site, accelerating out of sight. I think it must have been waiting for a rendezvous or a portal to open. I felt disappointed to see it go.

1964 Sightings

In 1964, we moved up the road, where I built a telescope from a second-hand, 10-inch mirror and parts. It worked very well. On a clear night, I was looking at the full moon when, suddenly, a huge shadow passed across the top third, traveling from right to left.

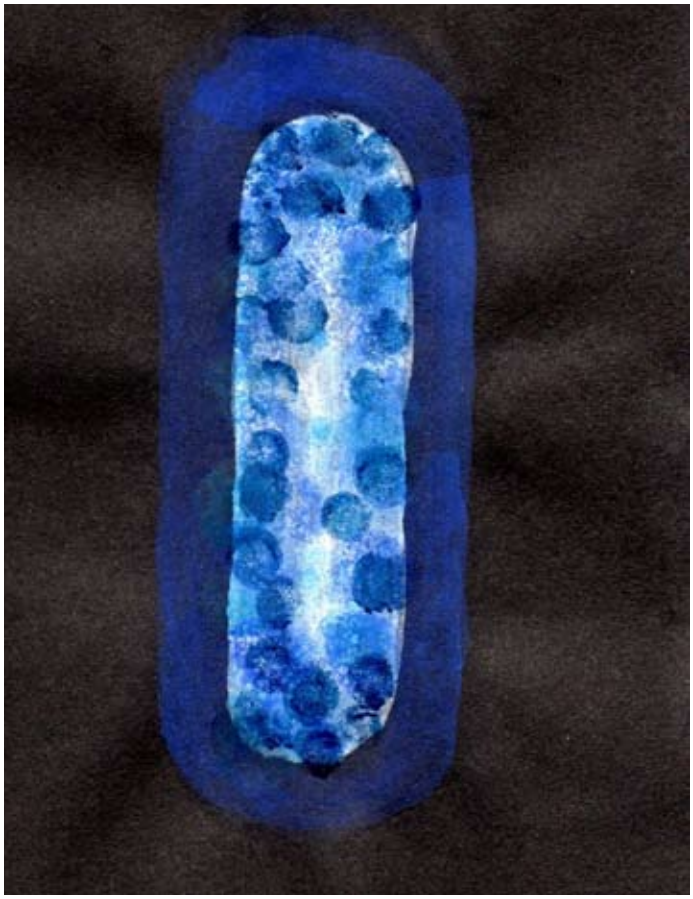
Some sightings fade with time. Others stay sharp for a lifetime.

I think it took about one second to pass by. Whatever it was must have been far out from the Earth. I often wonder if it could have been a UFO or a near miss from an asteroid.

1970 Sightings

I went to stay in our caravan located at West Sand Holiday Park at Selsey Bill, West Sussex, which overlooked the Solent. One dark, moonless night, while fishing with two friends on West Beach, we noticed a triangular group of bright star-like objects slowly coming over the channel toward us. They stopped just before being overhead. They were silent and now stationary.

After some time, six other slightly dimmer lights came over from the land behind us. They were widely spaced in a random pattern. They stopped in front of the first three. After a short time, the six started moving around in straight lines, changing places with themselves as if joining up the dots in a puzzle or musical chairs. After about 10 minutes of this strange dance, they stopped, regrouped,



UFO as observed in 2011 by Ron Goodhew. (Painting by Mr. Goodhew)

and went back the way they came. Then, the first three went back over the channel north of the Isle of Wight.

At around the same time, while fishing on East Beach, which is further around the bill, one night while looking at my rod tips, out of the corner of my eye, I noticed a blue flash. Turning my head in that direction, I saw a green/blue rectangular shape. It was the color of a photocopier light and about the size of a large matchbox at arm's length. It was on long enough to make out some darker structures within. Then, it closed like a shutter coming down. I never saw it again. There were no working lighthouses nearby.

I am not sure if I should mention a strange incident that happened on East Beach but here goes.

One night, while fishing alone and enjoying the evening, I became very weary and needed to sit down. As the tide was going out, I reeled in and walked back to the tackle box by a bulldozer parked on the path. I was leaning on [the bulldozer], standing up, when a circle of bright, sparkling, orange, yellow, and white lights appeared around my feet. They traveled up my body and over my head like a cocoon.

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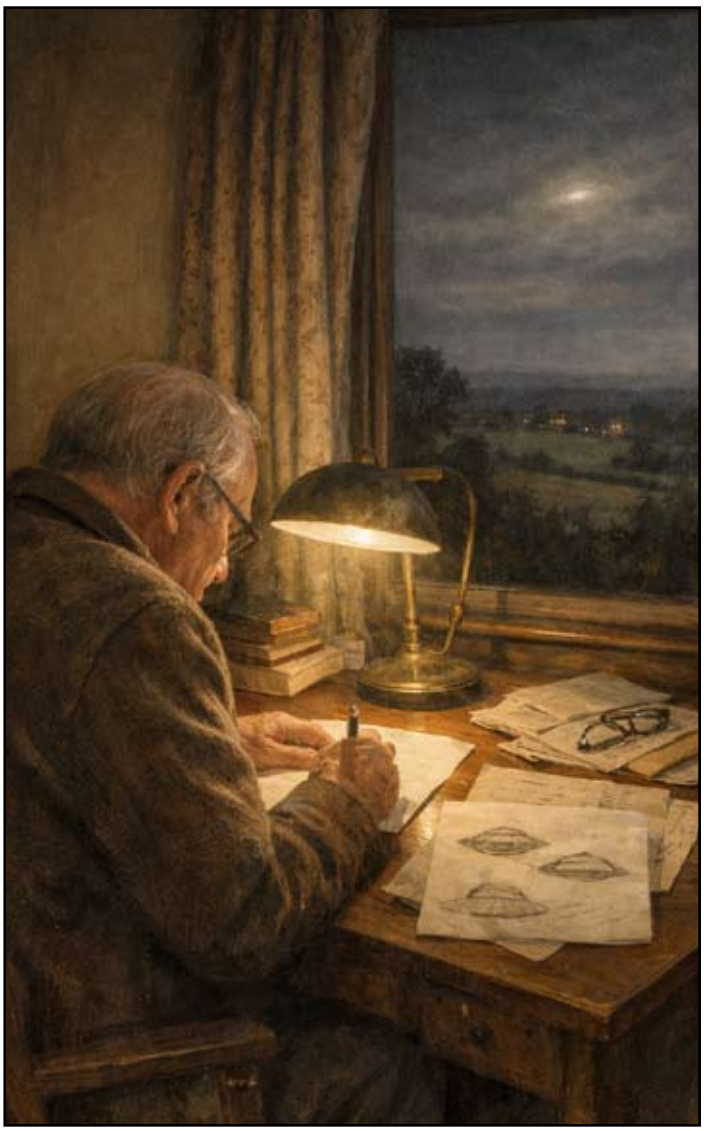

I just stood there quite calm and still, watching the sparkling lights. There was no sound, and they went over my head and parted. Then, the lights went back down to the ground and were gone.

I didn't feel like going home, so I climbed into the cab [of the bulldozer] in a very comfortable seat and quickly went to sleep. I was awoken by voices on the path, so I climbed out. I felt great. I packed up and cycled back to my caravan.

I told my sister and her husband, and they seemed to think I had a stroke or some kind of "brain storm." I don't use drugs or drink much alcohol, so, who knows? Was it real or an illusion, as I had no apparent side effects?

2011 Sightings

In 2011, I was living in Taunton, Somerset. Our house backed onto the Ministry of Defence (MoD) Hydrographic Department grounds. Dividing our property was a ditch, a stream, and a low fence; then, my workshop at the end of the garden.

Often before going to bed, I would check the garden and look at the sky for a while. On this particular night, I opened the back door and was confronted by a blue, luminous object. It was about 14 inches long and five inches in diameter, hovering just above the path. Its surface appeared to be boiling with light and dark blobs, all mixing around a bright core. The whole thing was surrounded by a dark haze, and the light didn't reflect off its surroundings. I think it was about four feet away from me, and I was looking down onto it.

Suddenly, it backed away in a dead straight line down the path, making a sharp left turn along the workshop and then a right turn down the side and out of sight. It must have been aware of me or wasn't guided. I ran after it and looked over the fence and ditch, but it had gone. Please find enclosed a small painting of the object as I remember it.

A week later, as usual, I was standing in the garden when a pale blue beam (of light) came over the workshop roof and up over the house roof. It made a "fizzing" sound. After a short time and much to my surprise, three of the same blue objects, spaced equally, traveled along the beam. Then, after a long gap, three more followed over the roof of the house and out of sight. I ran around to the front of the house, but there was nothing there.

A short time after the encounter, I became quite ill with very bad inflammation and polymyalgia. Was this just a coincidence?

Too Much Time, Too Few Answers

I wrote back to Ron and thanked him for supplying me with the details of his various UFO sightings. He replied again in a letter dated April 21, 2024:

> *The two friends that I mention fishing with on West Sand, Belsey, were Tony and Peter [full names on file]. They are now UFO enthusiasts. Tony is now my brother-in-law, so I had a word with him. He agreed to allow me to give you his email address if you need to contact him about the sighting.*

I sent Tony an email, but, so far, I've not had a reply. I wrote again to Ron and thanked him for sharing this information with me.

Unfortunately, there is no way, after all these years, that any investigation can be conducted. I must admit that I did agree that the sighting in 1952 does sound like a balloon. Irrespective of whether it was a balloon or not, that sighting sparked a lifetime of interest for the witness. What this series of correspondence illustrates once again is just how many people are out there who have had a UFO sighting but have never reported it to anyone.◆

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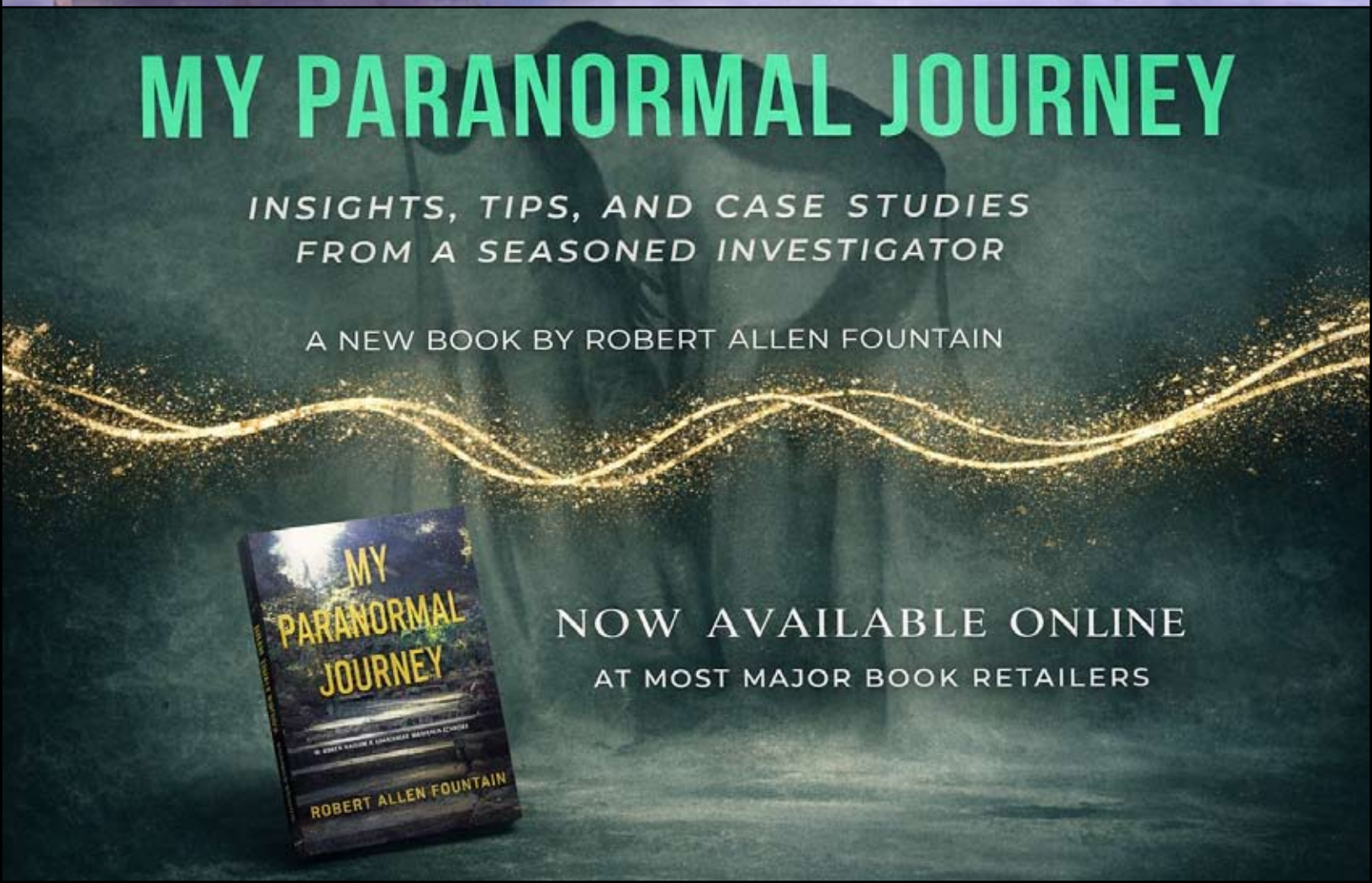
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GUARDIANS OF THE FOREST

What Are the Chaneques?

By Corey Sharer

In the lush forests of Mexico and parts of Central America, tales are told of small, mysterious beings known as Chaneques. These mythical creatures, deeply rooted in ancient Totonac, Nahua, and Olmec traditions, are said to be the guardians of the natural world. For centuries, stories of their mischief, wisdom, and protection have been passed down, teaching generations to respect and revere the forests they call home.

The word *Chaneque* comes from the Nahuatl term *chanēkēh*, meaning "those who inhabit dangerous places." According to legend, Chaneques dwell in rivers, caves, mountains, and dense forests — places humans are warned not to disturb. They are protectors of these sacred spaces, ensuring that the balance of nature remains undisturbed. Those who treat the land with care are believed to earn their favor, while those who exploit or disrespect it may fall victim to their tricks.

Descriptions of the Chaneques vary by region, but they are often depicted as small, elf-like beings, standing no taller than a child. Their bodies are covered in leaves, moss, and bark, blending perfectly into their woodland surroundings. Some accounts describe backward-facing feet or shadowy forms that vanish when noticed, reinforcing the idea that they exist just beyond ordinary perception. Their appearance alone serves as a warning that the forest is not empty — it is watching.

Some stories portray them as playful and childlike, while others describe them as fierce defenders of their territory. Despite their mischievous tendencies, Chaneques are not considered evil; rather, they serve as guardians whose actions reflect the moral balance between humans and nature.

Mischief, Magic, and Moral Balance

It is said that the Chaneques possess magical powers. They can make travelers lose their way, cause objects to vanish, or induce forgetfulness in those who intrude upon sacred lands. In some regions, people believe that if angered, a Chaneque can steal one's *tonalli* — a fragment of the soul or life force — causing illness or confusion. This belief reinforces the idea that harm to the land echoes back onto the human body and spirit, binding environmental respect directly to personal well-being. To protect themselves, villagers often leave small offerings, such as corn, candy, or coins, at forest edges and riverbanks, gestures of respect meant to appease these elusive spirits.

Beyond their mischief, the Chaneques hold an important role as symbols of environmental guardianship. Their stories remind people of the need to live harmoniously with nature. The forests they protect are not just physical places, but spiritual realms that sustain life. By punishing those who exploit or destroy, the Chaneques embody the consequences of human greed and neglect. In contrast, they reward kindness, humility, and reverence toward the natural world.

In modern times, the legend of the Chaneques continues to inspire cultural expression across Mexico. Artists, writers, and environmentalists have reimagined them as

symbols of ecological awareness — guardians urging humanity to protect what remains of the world's forests and rivers. In some communities, they have even become educational figures, used to teach children respect for land, water, and ancestral traditions. Though centuries old, their legend feels more relevant than ever in an age of deforestation and environmental crisis.

Reported Encounters and Living Testimony

Accounts of encounters with Chaneques exist primarily within oral tradition and contemporary community storytelling rather than documented scientific records. In rural regions of Mexico, particularly in Veracruz, Oaxaca, and Chiapas, people continue to report experiences they interpret through the Chaneque tradition.

These encounters often involve sudden disorientation in familiar terrain, the unexplained disappearance of small objects, or the sensation of being watched while moving through forests or near waterways.

In many cases, individuals describe hearing laughter, footsteps, or rustling in dense vegetation without seeing a clear source. Others report glimpses of small, humanlike figures that vanish almost immediately.

Within local belief systems, these experiences are not viewed as evidence of unknown creatures, but as signs of having entered protected or spiritually sensitive spaces. Anthropologists and folklorists recognize these accounts as culturally meaningful experiences — expressions of how communities understand place, danger, and respect for the natural world — rather than literal encounters in a scientific sense.

To believe in the Chaneques is to acknowledge that the world around us is alive and deserving of respect. Whether seen as myth or metaphor, these tiny protectors remind us that every leaf, stream, and mountain carries a spirit worth honoring. The Chaneques' message is timeless: When we care for the forest, the forest cares for us.◆

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A Real Gremlin Encounter in Oklahoma

By Paul Dale Roberts, Halo Paranormal Investigations

As an author who writes about paranormal subjects, I regularly receive calls on the paranormal hotline and emails describing encounters that fall outside conventional explanation. Some reports are brief, others deeply personal.

Occasionally, one arrives with a level of detail that lingers — not because it proves anything, but because it reflects how profoundly the experience affected the people involved. The following message was sent to me by Cory Cole, who shared an account of a cryptid encounter that took place in Oklahoma in 1995. Cory believes the entity involved was a gremlin.

A drawing of the gremlin seen in Oklahoma in 1995.

Cory's Message:

Hello Paul. My name is Cory Cole. I'm just a country boy, born and raised in Southwest Oklahoma, just a few miles north of the Oklahoma Red River. For 52 years, it's been my home. I've never done an official paranormal investigation, but I've had so many paranormal experiences that I would have a difficult time counting them all.

The paranormal experience that made a serious impact on my life — and my good friend Jeremy's life — happened at a small cemetery in 1995. Since then, almost every paranormal, supernatural, and cryptid encounter (except for the winged gremlin encounter) happened when we were together. I was a little upset that I didn't get to see the gremlin, but you can't win them all.

My friend came directly to my house after it happened, pale-faced and still in shock. He was welding on something under the carport in front of his home when he flipped up his welding hood. The gremlin creature either jumped or flew out of the tree in his front yard, over the hood of his wife's Camaro, and landed less than six feet in front of him.

The gremlin was about two-and-a-half feet tall. Its wings were attached to its back just below its crooked neck. The gremlin's two arms were separate from its wings. It had a dead squirrel in one hand, taking a bite out of it, much like a little kid eating and stretching a bar of taffy. My friend said its eyes were backlit, corona-colored, emitting their own light. Its pupils were vertical slits. He tried to capture it on video with his iPhone, but it was emitting some type of interference.

He said it stayed for at least five minutes. He switched his phone from video to photo camera, and the interference wasn't quite as bad. The images still didn't have color. He took a few pictures before it hopped off into the darkness.

We got his son to clean up one picture with his laptop, and this is the best he could do. If you look closely, you can see where its wings are attached to its back. If you're wondering why its ears are outlined, it is because Jeremy and I both lost the picture on our phones. I remembered sharing the picture with a friend of ours, and we got lucky. She had to go back almost two years through her old messages to retrieve it.

She asked me where its ears were located in the photo, and I told her to outline where she thought they were

located. That's why they're outlined. I also had Jeremy draw a quick sketch of the winged gremlin. He's an amazing artist, but I wouldn't let him spend two days drawing it. He didn't want anyone to see his sketch because he's a perfectionist, and I wanted it simple. I'll attach the sketch with the picture.

Gremlins, Foo Fighters, and Wartime Folklore

Cory refers to this cryptid as a "gremlin" because, to him and his friend Jeremy, that is exactly what it looked like. While there have been very few confirmed sightings of creatures officially labeled as gremlins, the idea of gremlins has existed for decades within folklore and popular culture.

The modern concept of gremlins emerged during World War II, when pilots and flight crews blamed unexplained mechanical failures on mischievous, unseen entities. These stories were often shared half-jokingly, but they reflected the stress and danger of wartime flying. The term became widely known through Roald Dahl's book *The Gremlins* and later through the film *Gremlins*.

An actual photo of the gremlin.

While gremlins themselves are generally regarded as fictional, World War II pilots were reporting encounters with something very real to them — phenomena known as "foo fighters." During World War II, foo fighters were described as unidentified flying objects or strange aerial phenomena observed by Allied pilots, particularly those in the 415th Night Fighter Squadron. These objects appeared in both the European and Pacific theaters and were often reported as glowing orbs of light capable of flying alongside aircraft and performing rapid, erratic maneuvers. Initially, they were suspected to be secret enemy weapons.

Investigations considered a range of explanations, including electrostatic effects, optical illusions, and hallucinations brought on by fatigue or stress. None of these explanations ever fully accounted for the sightings. As a result, foo fighters remain unexplained.

Some ufologists believe foo fighters were early UFO or UAP encounters, while others suggest they may have been some form of extraterrestrial surveillance technology. During my time in the Army, I met two World War II pilots in 1973 who believed the gremlins blamed for mechanical failures aboard their aircraft originated from these glowing orbs.

According to these pilots, the gremlins would fly alongside their planes as foo fighters, then materialize onto the aircraft itself, interfering with systems before rematerializing back into glowing spheres and flying away.

The Hopkinsville Goblins and the Gremlin Connection

The closest historical case resembling a true gremlin encounter may be the Kelly–Hopkinsville encounter of 1955. It involved a Kentucky family who claimed they were harassed for hours by small, humanoid creatures. Witnesses described the entities as standing between two and four feet tall, with large pointed ears, glowing yellow eyes, claw-like hands, and spindly legs.

The creatures reportedly floated or swayed as they moved and made metallic sounds when struck by gunfire, appearing unaffected by bullets. Their mischievous behavior and goblin-like appearance earned them the nickname "Hopkinsville Goblins," though the description could just as easily fit what some might call gremlins.

Gremlin mythology likely began as a way to cope with the dangers of wartime aviation, but over time it expanded into a broader explanation for unexplained mechanical failures — even in everyday life. Popular culture later cemented the image of gremlins through films and books, giving them a recognizable form.

The two World War II pilots I spoke with described gremlins as small beings about three feet tall, with long pointed ears, wrinkled faces, and greenish-gray skin. They believed these entities were directly connected to foo fighters and capable of shifting between physical form and luminous aerial phenomena.

Whether gremlins are purely fictional or rooted in something genuinely paranormal remains an open question — one that accounts like Cory's continue to raise, challenge, and quietly complicate. ◆

A Child Haunting in North Highlands

By Paul Dale Roberts, Halo Paranormal Investigations

As I left my home that evening, I couldn't resist queuing up the *X-Files* theme. It felt appropriate. I was heading into another paranormal investigation, this time alongside the Sacramento Paranormal Society (SPS). The date was February 24, 2007. The time: 5:00 PM. My destination was the home of Donovan Turner, founder and lead investigator of SPS, where we would conduct our pre-investigation briefing.

Donovan, joined by his wife Melissa, the team's case manager, outlined the night's objectives. Our team consisted of Donovan, Jason Kowing (equipment handler and intuitive), Deona "DJ" Vastine-Sharp, Janet Michalk (intuitive), and myself, serving as investigator and writer. The location was a private residence in North Highlands in Sacramento County. The family requested anonymity, which we fully respected.

A routine paranormal investigation revealed three distinct presences bound to a family's home.

The Family's Disturbing Experiences

The occupants had lived in the home for just over a year, and strange activity had been escalating. Cigarette smoke lingered in the house despite a strict no-smoking rule. Ashes had even been discovered near the toilet. Pots banged loudly in the kitchen without explanation. Their young son had blankets pulled from his bed. Fear had grown so intense that the entire family slept together in the living room.

We arrived at the house at 7:30 PM. Storm clouds had rolled in, bringing rain and gusting winds. It felt like a classic setup for a night of investigation. Equipment was staged in the garage, including infrared cameras, EMF meters, temperature gauges, VHS and digital recorders, and sealed audio tapes monitored under witness protocol.

The mother and daughter walked us through the home, describing shadow figures crossing walls, objects moving in the master bedroom, and electronic disturbances. The television shut off and changed channels on its own. In the kitchen, the freezer door opened without warning, ice cubes rattled, and a framed picture repeatedly fell from the stove — once while they watched it happen.

The Investigation Begins

Donovan and Jason were the first to enter the son's bedroom. The room fluctuated between warm air and sudden cold spots lasting several seconds. Jason reported that his digital recorder, fitted with a fresh battery, drained instantly. While not conclusive, it raised questions.

Janet and DJ conducted a separate walkthrough. Janet immediately sensed a presence near the kitchen sink and felt compelled to look into the backyard. In the hallway, she was drawn into the master bedroom, where the atmosphere grew heavy. She described pressure changes, difficulty breathing, and physical discomfort centered around her solar plexus and abdomen.

In the master bedroom, Janet sensed something old. She was drawn to a hairbrush and handheld mirror and detected what she referred to as an "add-on" energy — a newer section of the room that felt lighter compared to the older, heavier portion. She believed there were three entities present, though only two made themselves known.

The bathroom produced a very different impression. Janet sensed giggling and youthful energy, leading her to believe one spirit was a child. In the boy's bedroom, the energy felt active and curious. Later, while speaking with me in the garage, Janet experienced tingling sensations in her shoulders, explaining that sensitive individuals often act as beacons for spiritual attention.

As Paul and Jason entered the house with recording equipment, the video camera shut down twice without explanation. DJ, stepping outside for a break, felt a warm presence brush along her back, as if someone stood beside her. Janet later pinpointed the exact location where DJ experienced this sensation.

At 8:45 PM, Donovan witnessed the door between the garage and house open and close on its own. I checked for drafts, but the door was heavy and latched securely. Wind could not account for the movement.

Donovan and I then entered the home together. Activity remained quiet until we reached the boy's bedroom. Using the temperature gauge, I watched readings drop from 91 degrees to 65 in seconds. One cold spot remained stable. As I placed my hand into the chilled air, I saw a tiny orb — no larger than a pinhead — rise about a foot before vanishing. It was my first visual anomaly of the night.

Later impressions from Jason and Janet aligned. Both sensed the presence of a playful young boy, approximately seven years old, with darker skin. Jason also detected a frustrated adult male spirit. Janet felt a deep sadness and confirmed, with the family's verification, that a relative had died violently in the home's history. A third entity remained unidentified.

The investigation concluded near midnight. As I drove home through the storm, I reflected on the family's relief. They had felt safer with us there, even hoping we would stay through the night. Unlike darker cases I'd encountered, this home didn't feel malicious. The activity felt unsettled but not threatening.

After Donovan explained our findings and assured the family of follow-up analysis, the mother smiled — visibly calmer. Janet's reassurance also clearly brought comfort. There was no sense of triumph or closure, only a quiet understanding that the activity had been acknowledged rather than challenged. For the family, that recognition alone seemed to ease whatever had been weighing on the house.

As I pulled into my driveway, the radio crackled to life with Warren Zevon's "Werewolves of London." I had to laugh. Some nights, the paranormal just enjoys the final word. ◆

THE COYNE UFO ENCOUNTER

By Cheryl Lynn Carter

On a clear autumn night in 1973, what should have been an uneventful Army Reserve training flight over rural Ohio became one of the most closely examined UFO encounters in aviation history. There were no radar alarms, no emergency sirens, and no expectation of anything unusual — just four experienced crew members returning home in a UH-1H helicopter.

Yet within minutes, they found themselves executing evasive maneuvers, losing radio contact, and watching a luminous object hover directly above their aircraft. What followed would raise lasting questions about air safety, unexplained aerial phenomena, and how such incidents are investigated — questions that remain unresolved more than 50 years later.

A Routine Flight Turns Into a Near-Collision

On October 18, 1973, U.S. Army Reserve helicopter 68-15444, a UH-1H "Huey" based in Cleveland, Ohio, departed Port Columbus International Airport at approximately 10:30 p.m. for a return flight to Cleveland Hopkins International Airport. The four-man crew belonged to a Cleveland-based medical evacuation unit.

In command was Capt. Lawrence J. Coyne, 36, a veteran Army Reserve aviator with 19 years of service. Co-pilot 1st Lt. Arrigo (Rick) Jezzi, 26, was a chemical engineer. The rear crew positions were filled by Sgt. John Healey, 35, a Cleveland police detective and flight medic, and Spec. 5 Robert Yanacsek, 23, the crew chief.

The night was clear, calm, and starry, with visibility reported around 15 miles. The crew leveled at roughly 2,500 feet mean sea level, flying northeast at about 90 knots as they approached the Mansfield area.

At approximately 11:00 p.m., the crew began noticing unusual lights. After earlier discussion of a bright red light in the wider area, Yanacsek observed a steady red light low on the horizon to the east — bright enough to stand out, and not flashing like a typical beacon. Initially, the crew considered ordinary explanations (such as a distant aircraft), and Coyne advised him to keep watching.

Within minutes, the red light appeared to change course and intensify, now moving toward the helicopter on what looked like a converging path. Coyne took the controls and initiated a rapid descent in an attempt to avoid a collision. As the helicopter dropped from cruising altitude, Coyne attempted radio contact with Mansfield approach/tower to ask whether any high-performance aircraft were operating nearby. Mansfield acknowledged the call sign, but the exchange did not continue normally, and the crew soon reported they were unable to raise the facility as the incident unfolded.

As the object closed in, the crew described it not as a conventional aircraft, but as a solid, gray, metallic, cigar- or oval-shaped craft with sharply defined edges. Multiple witnesses (including ground observers identified later by investigators) described a red light toward the front and a bright white light toward the rear. The most startling feature was a green light/beam from the underside/aft portion that behaved like a directed spotlight.

At the closest point, variously estimated as hundreds of feet away and roughly 100 feet above, the object appeared to hesitate or hover relative to the helicopter. The green beam swept down and, according to the crew, illuminated the cockpit so strongly that other interior colors, including instrument lighting, were overwhelmed by the green glow.

Four trained crew members reported the same unexplained encounter.

Then, as abruptly as it began, the green light cut off and the object departed at speed, with the bright white rear light remaining prominent as it moved away toward the northwest. Several witnesses described the departure as fast and decisive, including a noticeable change of direction during the retreat.

When Coyne checked the instruments, he reported an unexpected climb of roughly 1,800 feet occurring during the encounter, despite control inputs consistent with descent or a nose-down attitude. The crew also reported anomalous instrument behavior, including unusual compass rotation, while other indicators appeared to behave normally. Whether these were mechanical failures coinciding with the event or effects related to the encounter remains part of the case's long-running controversy.

After landing, Coyne reported the incident through aviation channels.

Debate, Skepticism, and International Attention

In the years that followed, the case drew sustained attention from UFO investigators. Philip J. Klass argued for a meteor/fireball explanation, while CUFOS investigators analyzed witness testimony and argued that the object's appearance, duration, and reported maneuvers were inconsistent with a brief meteor event.

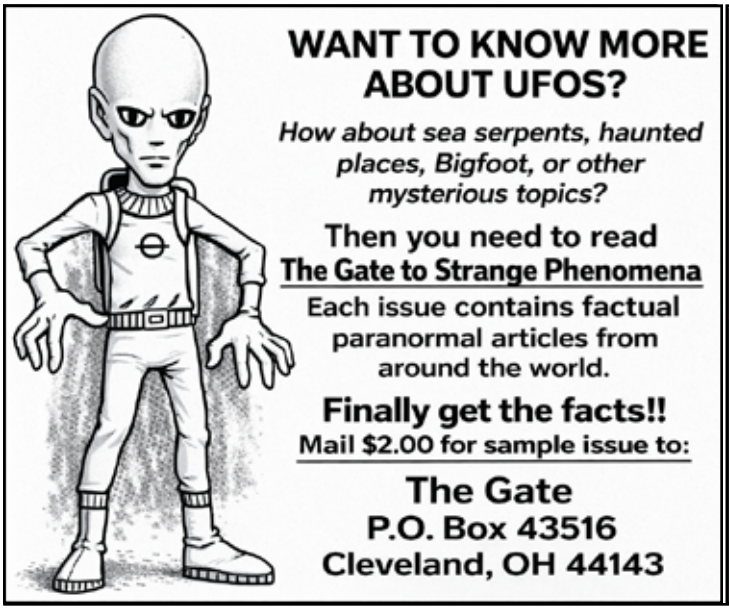
In 1978, Coyne submitted a statement to a UN committee in connection with a proposal urging international coordination on UFO reports, framing the incident as an aviation safety concern because of the perceived near-collision.

Ground Witnesses

In addition to the aircrew, investigators later located multiple ground witnesses near the Route 430/Charles Mill Reservoir area. The CUFOS report details a family in a car who first noticed a single steady red light, then observed red and green lights descending together near the lake. As they stopped, they became aware of a second set of lights consistent with the helicopter approaching the same area.

Their accounts are presented as broadly consistent with key elements of the crew's timeline and light descriptions, while still showing the normal variations expected when people describe a sudden, high-stress event from different vantage points.

Although the entire sequence lasted only a few minutes, it had a lasting impact on the crew and remains one of the most frequently cited helicopter close-encounter cases — because it involved trained military witnesses, a perceived near-collision, and contemporaneous reporting that later drew extensive review. ◆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Lingering Without Purpose

Rethinking Why Spirits Remain

By Chad Wilson

In the world of ghost stories, one explanation appears almost by reflex: Spirits linger because they have unfinished business. It is a comforting idea, implying intention after death and suggesting that every presence has a reason for staying. Even the most unsettling hauntings feel less frightening when framed as temporary, purposeful, and ultimately resolvable.

But some hauntings resist that explanation entirely. They do not communicate, react, or acknowledge the living in any recognizable way. They persist quietly, repeating themselves without escalation or resolution, as if the concept of "moving on" never entered the equation at all.

In those spaces, nothing seems to be waiting to be completed. And yet, something remains.

The Danger of Tidy Explanations

"Unfinished business" often functions less as an answer than as a way to stop asking questions. It smooths over uncertainty, replacing silence with narrative at the very moment the phenomenon offers none. In doing so, it provides emotional closure long before understanding has actually been earned.

Popular culture has trained us to expect ghosts to behave like characters — motivated, expressive, and responsive to the living. We look for meaning because we are used to stories that reward it, stories in which every lingering presence eventually explains itself. When real-world experiences fall short of that structure, the explanation rushes in to fill the gap.

Yet many reported hauntings refuse to cooperate. They do not intensify with attention or diminish with understanding. They simply continue, indifferent to interpretation, as if the living are irrelevant to whatever remains.

Identity and Attachment That Never Disengage

Some lingering presences feel less like spirits with purpose and more like identities that never unraveled. In life, identity is reinforced through repetition — the same movements, the same spaces, the same routines carried out day after day. Who we are is often inseparable from what we do and where we do it.

When death interrupts that rhythm abruptly, something may remain caught in motion. Apparitions are often described performing habitual actions or appearing dressed for roles they once occupied, without reacting to observers or acknowledging their own absence from the world of the living. They do not deviate, adapt, or respond. They simply continue.

Attachment deepens this effect. People form powerful bonds not only with other people, but with places — homes, land, and rooms that absorbed years of emotional presence. Some locations remain active long after everyone connected to them is gone. Ownership changes, structures are altered, decades pass, yet the activity stays focused on the same spaces.

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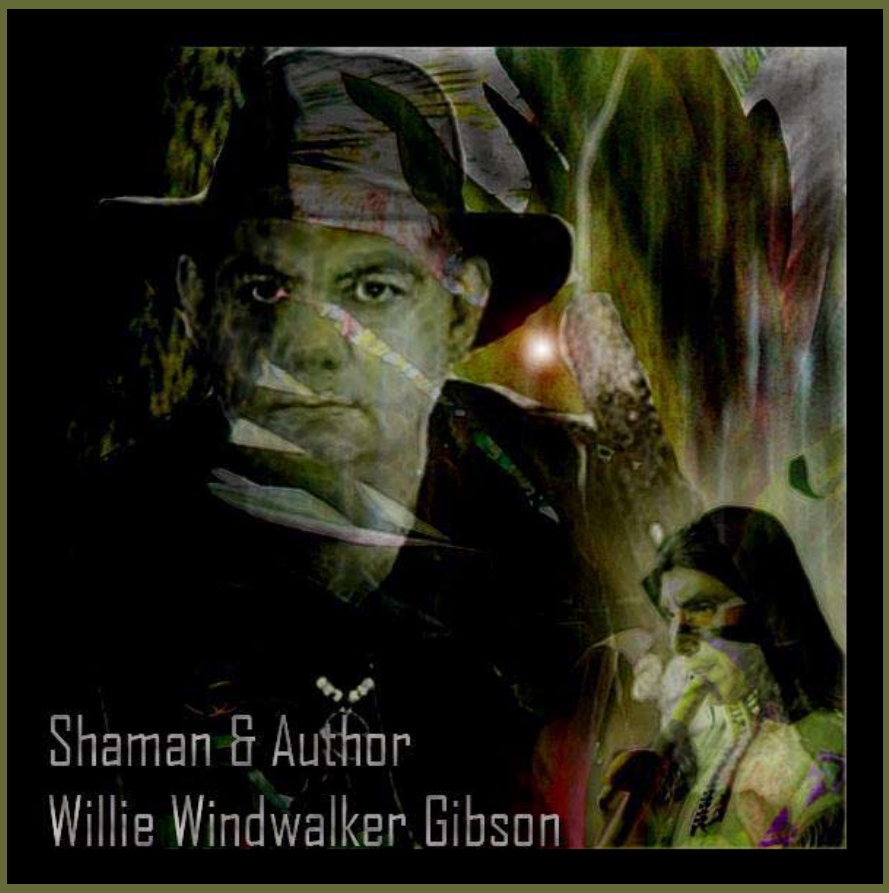

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This kind of haunting feels rooted rather than restless. It does not wander or seek. It stays, anchored to place in a way that suggests permanence rather than longing.

Repetition, Residual Presence, and Trauma

Residual hauntings are often dismissed as less frightening because they lack interaction. Yet their indifference can be far more unsettling than an apparition that responds. Footsteps sound at the same hour. A figure crosses the same hallway and vanishes. The sequence never changes, never reacts, and never acknowledges who is watching.

Humans instinctively search for intention in patterns, especially repeated ones. We assume there must be meaning behind consistency. But residual phenomena offer none. They replay without awareness, leaving behind the uneasy sense that something can exist without noticing us at all.

Trauma complicates this further. Trauma does not resolve cleanly; it loops, resurfaces, and repeats, refusing to settle into the past. Some of the darkest hauntings mirror this behavior. Activity clusters around moments of sudden disruption or fear. Apparitions reenact distress. Environments feel heavy, as if charged with something unresolved, even when no figure appears.

There is no message hidden here and no task waiting to be completed. The moment simply replays, frozen in place, repeating because it never reached a true ending.

Why We Cling to Unfinished Business

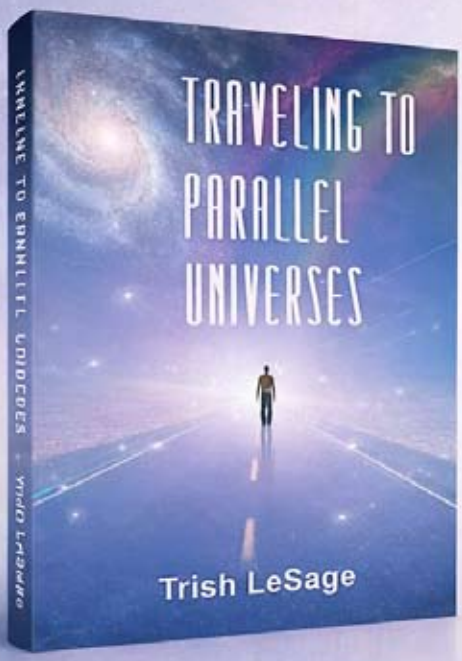
The idea of unfinished business survives because it reassures us that death follows rules. It suggests that meaning persists after life ends and that disorder is temporary, even in the face of loss. A haunting framed as purposeful feels safer than one without explanation.

A presence without purpose is far more unsettling. It implies that something can remain without reason, indifferent to time, interpretation, or human understanding. It challenges the belief that everything happens for a reason and that every story eventually closes. Without a clear motive to assign, we are left facing the possibility that persistence does not require intention at all.

Sometimes the explanation comforts the living more than it explains the dead. It gives us a sense of control in places where control does not exist.

Not all spirits linger because something was left undone. Some remain because identity never loosened its grip, attachment rooted too deeply, or trauma disrupted the natural arc of ending. Others may not be spirits at all, but impressions left behind by moments too intense to fade quietly.

Letting go of unfinished business means accepting that some presences are not stories waiting to be completed. They are reminders that not everything ends cleanly — and that some things stay, not because they want to, but because they never learned how to leave.◆



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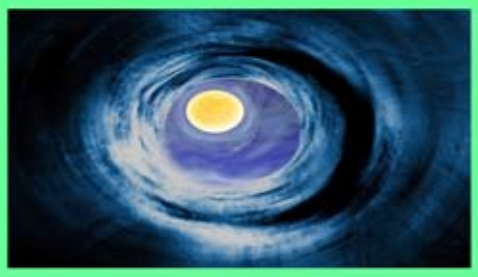

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GHOST DANCER

ONE FREE LESSON

By Willie Windwalker Gibson

Some experiences don't announce themselves as extraordinary while they're happening. They slip into your life quietly, dressed as ordinary moments, and only later do you realize you were standing at the edge of something unseen.

This is one of those moments — a brief encounter that began as part of my job and ended as a lesson I didn't know I was meant to receive.

It was 1978, and I was working the late shift on the dormitory security force at the University of Louisville. One night, around 1 a.m., I was sitting at my desk when the lobby door swung open. A young woman came in — her name was Joy. I asked her why she was coming in so late, and she told me she had just gotten off work at a local dance studio near the college. She said she was a dance instructor there.

Joy looked to be about 19, but she carried herself with a maturity that made her seem older. As we talked, she asked me if I liked to dance. I told her I hadn't danced since my prom. She smiled, reached into her purse, and pulled out a card. It read: *One Free Dance Lesson.* Joy handed it to me and said she would be there on the date listed to give the lesson herself. I told her I'd come.

When the day arrived, I went to the dance studio. Joy met me at the door and led me into a large room lined with mirrors. She took my hands and told me to listen carefully to what she was saying. I did. She showed me a series of steps laid out in a square pattern and told me to watch her closely.

As I did, something unexpected happened. I saw another face rise up over Joy's — the face of a different woman. She was older, and she wore the sweetest, most peaceful smile I have ever seen. I didn't say anything to Joy. I simply stayed in the moment.

As a sensitive, I understood what was happening. A spirit was overshadowing Joy, letting me know she was there. I sensed she had once been a dancer herself

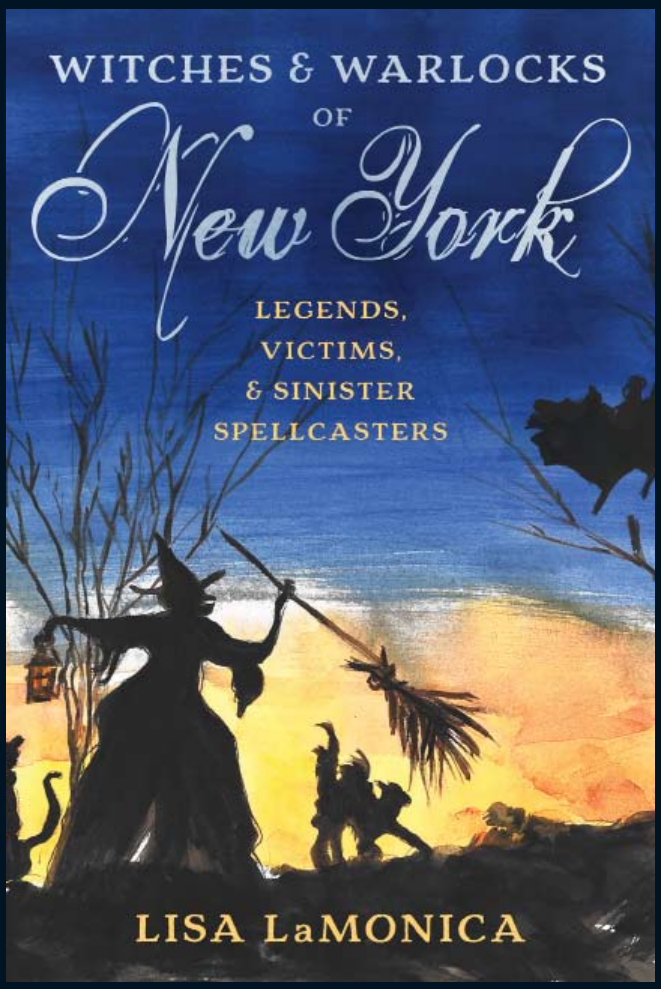
and that she was still teaching through Joy. There was no fear, no heaviness — only happiness. She loved that place and what she was doing.

After about an hour, the gentle presence faded. Joy stopped dancing and looked at me.

"Did you like your lesson?" she asked. I told her that I had. She smiled and said, "Maybe you'll come back and take some lessons from us."

Us. Not *me.*

That word stayed with me. It made me wonder if Joy was a sensitive too — and whether she had been guided to bring me there for a dance that was never meant to be taken alone. ◆



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